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THE CHURCHES IN ACTION

NEWS LETTER

OF THE

UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK

AND THE

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

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The œcumenical meetings of the past summer have been widely reported on in the press. The official documents of the Oxford and Edinburgh conferences will shortly appear, if they have not already done so. For these reasons, we confine ourselves here to summaries of the work accomplished by the five sections of the Oxford Conference and to some general impressions of the conference of Edinburgh. Between those two gatherings took place the meeting of the Management Committee of the World Alliance, an account of which we include in these columns, together with the texts of addresses delivered by Bishop Oldham and Lord Dickinson at a memorial service for Bishop Ammundsen, President of the Alliance and one of the chairmen of the Universal Christian Council.

For an account of the work and scope of the Oxford conference, we refer our readers to the introduction, from the pen of Dr. J. H. Oldham, to the official report published under the title *The Churches Survey their Task* (Allen and Unwin, London).

Every Christian confession, except the Roman Catholic, every continent, had its delegates at Oxford, representing the Orthodox, the Anglican, the Reformed churches (with the exception of the Evangelical Church of Germany, to which a message of sympathy was sent).* Thanks to preparations carried on over a long period, and to the study of the subjects for months in advance in national and international groups ; thanks, too, to substantial preliminary publications, the discussions of the sections, preceded by papers presented on questions essentially related to the main theme of Church, Community and State, reached a very high level and led to valuable conclusions. In spite of differences of ecclesiastical tradition, of national conditions, of theological outlook and religious experience, the dominating notes struck by the conference were those of unity and of clearer vision of the One Church which God wills. It was a unity that had been made possible by the preparatory work that had brought out the divergences and differences of conception among the Churches, in particular through the volume *The Church and its Function in Society*.

The morning and evening devotional periods and the common services of intercession, consecration and Holy Communion held in St. Mary's Church, cemented that unity before God. The Oxford conference provided one more experience of the fact that God answers the prayers of those who come together in His name, and it confirmed the value of common thinking and the need for its translation into action in and through the Church of Christ. Oxford marks a stage and a new starting point.

One of the practical consequences of the conferences of Oxford and Edinburgh is the decision adopted that the time has come to constitute a « World Council of Churches », as an official organ of inter-church collaboration. The scheme, which had been worked out by the « Committee

* 264 official delegates from 118 churches and 38 countries, 100 co-opted delegates, including a number of important laymen, 25 leaders from the oecumenical movement, some 390 people in all, took an active part in the work of the sections and in the presentation of conclusions at the plenary sessions. 222 associate delegates (from 22 countries), 100 youth delegates (from 30 countries) were present at the plenary sessions and had valuable discussions on the conference subjects in parallel meetings of their own.

of Thirty-Five », and of which we publish the text in these columns, was adopted in broad outline. It is now submitted to the churches represented at the two conferences for their consideration. This Council will be called upon to take up the tasks confided hitherto to the Universal Christian Council and the World Conference on Faith and Order. It will also have to define and to tighten the links existing with other, older branches of œcumenical activity, such as the World Alliance for International Friendship, the International Missionary Council, the international federations of Christian youth, as also with the world confessional alliances and the European Central Office for Inter-Church Aid. The scheme distinguishes between official church organs and those which are at work within the churches in a less official or more independent manner. If the scheme is sanctioned, it wll considerably modify the close collaboration established over the past six years between the World Alliance and the present Universal Christian Council, at any rate on the international field. It will, on the other hand, facilitate the development of the study of the questions of principle which are necessary to any practical action on the part of the movement which issued from the Stockholm conference, as is already the case for Faith and Order.

It will belong to the new Council of Churches, and to the other organs of the œcumenical movement, to secure, through this re-grouping, a new cohesion and effective action among all those churches which respond to the aspirations towards Christian unity so clearly expressed at the great gatherings held this summer.

H. L. H.

LIFE AND WORK

THE OXFORD CONFERENCE

Church and Community (Section I)

(by Sir Walter Moberly)

Section I of the Oxford Conference laboured under one difficulty in addition to those which the other sections had to face. These had clear-cut subjects. Section I had to some extent to make up its mind what its subject was. It interpreted it widely as being the whole subject of the church and the world, or the application of the Christian faith in the whole of the everyday life. In that sense the subject of « Church and Community » is not only one beside the other subjects, but a general introduction to them all.

Differences of opinion arose, and sometimes bade fair to be insuperable, as to the form in which the report of the section should be presented to the conference, but the document finally submitted to the plenary session came with the unanimous consent of a drafting committee representative of all interests and points of view contained within the section. This document was preliminary to a longer report which was later worked out and which is included in the printed Report of the Conference.

The preliminary draft report fell into two main parts : the general subject and certain special questions rather more fully arising out of the main theme. It took as its starting point the fact that everywhere in this age was to be found unsettlement, with old customs and traditions and loyalties disappearing in the stress of change and intermixture of tradition, and everywhere men bewildered and suffering and cutting loose from their moorings. The old codes were losing their authority and in some parts of the world feverish and artificial attempts were being made to restore the lost unity and the direction of life. In such conditions, the Church has a message to proclaim, that the sickness in which the world now finds itself is due to the fact that mankind in large measure is trying to live an unnatural life, that men, being made by God and for God, are seeking to live the whole of their lives, individual and corporate, without God, apart from Whom they can have no peace, apart from Whom they can find no freedom or fulfilment. The Church, it was emphasised in the report, must preach the return to God as the only way out of the present distress of the world.

It would, however, it was agreed, be worse than futile if the churches came and said : « If you had only listened to us, all would have been well. » And at this point the report lays great stress upon the fact that the Church as an institution has not conducted itself in such a way as to claim the world's real regard. Christian people should confess that worldliness and secularism have invaded the Church itself, and should realise that it is only in so far as we openly profess our penitence that we can have success or deserve success in commending the Gospel of Christ to the modern world. The question had been raised whether it was possible at one and the same time to speak of the penitence of the Church and to ask the world to accept the Church as a guide. But it was agreed that the Church could be the surer guide in approaching the world in the spirit of the publican rather than in that of the pharisee.

A realistic treatment was sought in the work of the section : to discover the will of God in the large-scale institutional life of the world ; to

decide how far Christians must conform, how far they must protest. For that was felt to be the problem which lay behind most of the Church's divisions on practical issues, one which requires far more oecumenical thinking and spirit.

The problem of the relation of the Church to the national community is a matter which in certain parts of the world has not been vividly experienced, while in others it is at this moment a matter of life and death. The report therefore attempts to speak here with a certain sense of responsibility. An effort has been made to state on the one hand the claim to loyalty and support that the community in which the Church finds itself is entitled to make, and at the same time with equal clarity the fact that this claim is not absolute, but has definite limitations. Such a claim, it was recognised, can be pressed to a point at which it becomes idolatry and is inconsistent with the Christian faith, and at which it leads to an attitude to the people of other nations which is likewise incompatible with Christian principle.

Every race, it was laid down, has its contribution to make, and there is no ground for assigning intrinsic superiority to one race over another. It is urged in the report that the Church must raise a protesting voice, one very clear, implacable voice, against all forms of race hatred and exploitation, a matter in which there is no room for pharisaism, because the guilt lies on us all. The duty of the Church in this respect cannot be properly discharged unless within the congregation and the church body all invidious distinctions based on race are done away with. We are dealing here with dark and mysterious forces. But the grace of God can and does transform all those secret fears and ambitions and selfishnesses which really lie behind the exploitation of one race by another.

All over the world the Church has lost touch where once it had it with most of the common concerns of laymen. Once the Church had a large share in education, medicine and other services which have now been taken over by the community itself. But if the Church's mission is to be carried out, it must find other forms of service. It must, in the words of the report, re-establish intimate contact with the common life, seeking to create oecumenical fellowship in every community and district ; to give more costly concern for the outcast, the underprivileged, the persecuted in the community and beyond ; to extend its concern to the particular areas of life where existing conditions thwart God's Will for His children ; to undertake new, prophetic and daring social experiments. It is in such fields as these that Christians can take the initiative tomorrow, if they will.

Church and State * (Section II)

by Professor Dr. Max Huber (Zürich).

The report presented by Section II of the Oxford Conference aims at reproducing in concise form the essential points brought out in the section and in the plenary session. Out of an immense wealth and variety of thought with which the discussion began, a common, and at the same time decisive, mind emerged. The treatment of the subject in plenary session produced a great many suggestions, which it was possible to incorporate without difficulty into the train of ideas expressed in the draft report, but did not disclose any fundamental conflicts. And it was because the members of the section stood on one, common ground and sought to be led by the spirit of mutual understanding, that we were able to deliver a common message on the subject of « Church and State » such as has so often been striven for within the churches.

The report takes its stand entirely upon the field of Christian faith and concerns itself only from that angle with the problem of the State. Many would have liked to see every thesis in the report directly grounded on the Bible. But it seemed impossible to do this. It is indeed a certainty of the faith that the Christian, on the basis of the whole insight which God's word reveals to him, finds, under the guidance of the Holy Spirit, the answer to every question of life and can, from that centre, also find the way to every point of the periphery of the problems of every life and every age. But it is not necessary to show a special scriptural authority in every concrete question which faces us today.

Two consequences emerge from the conviction which guided the report : the starting point must be the Church's sense of contrition ; the Church, like the individual Christian, must first of all recognise and admit everything in which she herself has failed or been negligent in relation to the State. On the great things which she has done for the State, she is silent, remembering the word of the unprofitable servant. And then the Church, in the spirit of her Lord, must above all consider her duties, for in order to serve her Lord, she must serve men. It is not with a view to her security, her outward reputation, her comfort that she may claim freedom ; only for the charge entrusted to her, only for the fulfilment of her duty must she be free.

The fact that the State holds the highest authority in the political sphere of action, but holds it under the authority and judgment of God, is the starting point for the relations of Church and State. But then comes up the vast problem of

* This article corresponds in essential points to the speech in which the chairman of Section II presented the report to the full conference.

fixing the limits of both. The Church's way of action is through grace and love, while the State's way is compulsion. In a good state, exterior compulsion vanishes almost entirely and the State figures primarily as the upholder and protector of social life. But without compulsion as the ultimate means on which to rely in the exercise of its authority, no State can exist, for it is there on account of sin. If compulsion disappears, the State, with its positive tasks, collapses too. Because of the difference of action between Church and State, there are spheres of activity which belong, by their nature, some to the Church, others to the State. Between them lies a sphere in which, according to the historical circumstances, either Church, or State, or both are active. But the Christian cannot allow that any sphere whatever should be withdrawn from God's claim to dominion. All limitations fixed between Church and State are to be judged by the Christian in the light of the divine will. And for that reason a tension always exists, often only latent, but often acute, between Church and State. Only if the Church became the State, or the State the Church, — both of which are irreconcilable with the nature of the Church, — would the tension be removed.

The Church has a relationship to the State as the special community within which the individual Church maintains its temporal existence. That is the particular theme of this report. But the Church can never forget that the State, even in its own special sphere, is not the ultimate authority, but rather, — and that is also the view of Section V, — stands within the God-created world of nations.

The State is a necessary order of this world, for the preservation of mankind with a view to its redemption. Some regard the State as a gift directly of God, others as a form of human organisation. But in any event, like everything which is given to man, or created by him, it has to serve the divine will. And therefore the Church and her members should intercede for the State ; they owe it an obedience which is independent of subjective consent, but which is unconditionally dependent on obedience to the will of God. In the light of the State's divine institution, Christians owe it willing collaboration and criticism. The Church must always labour for the maintenance of the dignity of man created in the divine image, but her aim is to penetrate public life with the spirit of Christ.

In order to fulfil this task, the Church must be free. Essential to her is the inner freedom, the independence, which is given her by her Lord, and which makes her independent of the State, because she is ready to suffer. The Church regards exterior freedom as a gift of divine mercy. She demands it when the State claims to be Christian or proclaims the freedom of individuals and associations. She must also insist upon it whenever the State misinterprets this claim to justice. It is not a hard and fast relationship of Church and State, or a catalogue of definite liberties, that is at issue, but the actual freedom of the Church for the fulfilment of her task. And this freedom the Church cannot renounce.

The conclusions which were drawn from the given convictions and principles may seem at first sight hardly tangible. But that is not really so. What matters in the relations of the Church and the State is the behaviour of the individual member of the Church in the State, the effect of a living Church within the whole community, if possible in willing cooperation with the State, if necessary bearing witness through valiant suffering for the Lord of the Church, who is also Lord of all lords.

Church, Community and State in relation to the Economic Order (Section III)

by J. P. R. Maud.

The task set before this section of the Oxford Conference was an appallingly difficult one. What does « the economic order » mean ? How were we to avoid encroaching on the sphere of the section dealing with Church and Community, or of that dealing with Church and State ? Considering the enormous differences between the economic organisation of one part of the world and that of any other part, was it possible for our report to be anything more than vague generalisation and pious platitude ? It had naturally not been possible before the Conference assembled to obtain authoritative memoranda dealing with the existing economic situation in all parts of the world : in fact, though much hard thinking had been done in various countries during the last few years, less preparatory work had been completed for this section than for any of the other four ; yet it seemed hardly possible, without detailed information concerning a huge range of facts, even to describe those points in the existing material order of society at which the Christian understanding of life was challenged, and still less possible to declare a Christian answer to that challenge.

These fears, and many others, were in the minds of some of us when the section assembled for its first meeting. But it soon became clear that there were also special grounds for hope. The section included members of many different nationalities — French, German, Dutch, Danish, Swiss, Yugoslav, Czechoslovak, Russian, Chinese, Japanese, Brazilian and Mexican — besides Anglo-Saxons from both sides of the Atlantic. Further, though several distinguished theologians, representing various traditions of Christian thought, were members of the section, a fair

proportion of it were laymen, and there were fortunately lay-women too. The hope that a specially valuable contribution would be made by these representatives of the laity was not disappointed when the section got to work, and the presence of people who held widely different convictions, political as well as theological, proved to be one of the chief causes of the section's strength. Another cause was the accident that several of the ablest members of the whole Conference were members of Section III. But what made membership of this section one of the most inspiring experiences that some of us have ever had, was the trouble people took to understand each other's point of view, the courtesy and tolerance and good temper which were consistently shown, and the appearance from the outset of a humble determination to let the Holy Spirit lead us into truth.

Two documents, the original and the revised editions of a draft report, had been circulated to all members before the Conference began, in addition to various other memoranda. The section agreed to accept the revised draft as a basis of discussion, and proceeded to debate it in a series of adjourned meetings which occupied some thirteen hours in all.

A committee of eight, appointed at an early stage by the section with some consideration for its representative character, was made responsible for producing the final report in the light of the general discussion and of the detailed suggestions which members were encouraged to make in writing. This committee, and the various people it co-opted for special purposes, were able to produce the draft outline of a new report, in the form of a series of « propositions ». The section discussed these propositions for three hours, and agreed, with one dissentient, that when amended by the Committee in the light of the morning's discussion, they should be presented as the section's report to the full Conference.

It was decided that Section III should be the first of the sections to report; and in consequence the section's committee had to spend a feverish night revising the propositions and though their handiwork showed signs of haste and midnight oil, after discussing it during two full sessions the Conference was kind enough, with three dissentients, to give it its blessing.

The section's committee was then free to continue work on the full report, of which the propositions approved by the Conference were a summary. Later in the week it circulated a draft to the whole section, and a final meeting was held to consider it. What would the section say? Hardly a paragraph of this draft was the work of any one individual. The whole of it was the result of a sequence of discussions — in the full section, in the committee, and in small groups which had been set to work on particular parts of the whole.

But the total result was a coherent and thoroughly disturbing document. It contained extremely drastic criticism of the economic statu quo. It insisted that Christians were bound to take notice of these evil consequences of economic organisation in the countries under consideration, and to take action too. On the other hand, the possibility that the Church or the Oxford Conference or any other body should say *what* specific programme or *what* political party Christians as Christians ought to espouse, was categorically denied. The refusal to make a 'corner' in Christianity for the benefit of any party, revolutionary or conservative, was a cardinal point in the report. But it was also affirmed that there were various kinds of guidance by which the Church could help its members to decide what to do, as individuals and also as members of different groups, in relation to the economic order. Further, certain things were specified which ought to be done here and now by Churches and by Christian men and women.

The committee contained people of definite and very different political sympathies, and the committee was unanimously in favour of this draft. But would the draft, or could it, commend itself to the various members of the section as a fair expression of their heterogeneous points of view? It was an exciting moment when the section assembled for the last time; and the meeting was an extraordinary affair. A great many people spoke. They evidently realised how far the report went, and every one of them was prepared to stand by it. It gradually became clear that, as men and women who dared to call themselves disciples of Christ, they felt they could not say less than what was here set down. At the end of the evening they approved the draft unanimously.

The Church and Education (Section IV)

(by the Rev. J. W. C. Dougall)

The report of the section on Church, Community and State in relation to Education was presented on the last business day of the Conference. This was fitting because, while there had been more fundamental questions in the mind of the Conference, none could be more vital than education in sharing our thought and experience with the whole Church. It was apparent that education had to take into consideration all the results of the other sections and to ask how these might be used in preparing children and adults for bearing a witness within the Church and in the world to the convictions impressed upon us at Oxford.

It is frequently noted that no subject is quite so dull as education when it is discussed by professional educators. Yet none is more universal in its appeal. It is not surprising that the education section had to be always on guard against attempting too much in its discussions. It was obviously impossible to cover the field of general education or even of religious education. Our eyes had to be focused on the debatable ground, on that particular problem created by the competing claims of Church, Community and State to educate the same persons. Since it is the chief characteristic of modern education that it is interested in persons and not subjects of instruction, every system is trying to communicate certain beliefs and to form aspirations and character according to its view of life and duty. Consequently both State and Community are setting out to do what, until recently, the Church alone was attempting.

In that context it is clear what the Church has to claim as its due share in the education of its own members. Its own particular function in education is decided by what it is. If the Church is to remain faithful to its Lord it must overcome the divisions which raise barriers between men of different races, nationalities and classes. Christian education is thus the introduction of people to a community in which those divisions have been removed, where, in fact, the divine forgiveness has brought the experience of true fellowship. The level of achievement in educating young or old is thus the pattern of life in the Church. Education can go no further.

In face of the claims of communities seeking to find new unity of purpose and life, the Church has to say what is meant by freedom. It is not irresponsible thinking and undisciplined action. Christian education brings men and women into obedience and service of one another. Men are not less citizens because they are members of the Heavenly Kingdom. But their loyalty to the nation and community is not absolute but partial. The Church has to teach its people to be honest in their search for truth and in their witness to it even when it makes them critical of the tradition they have been given in the State. They have to test the spirits which claim to speak with divine authority. This power of testing truth by the light of God's revelation is an indispensable part of Christian education.

The Church must differ from both Community and State in its conception of the education process. It is true that all teaching that opens men's eyes to the meaning of history or the mysteries of nature is bringing knowledge of the truth which is all gathered up in God. Again the Church uses and must learn to use better all the psychology and educational technique which have revolutionised ordinary teaching. The Church must employ these in teaching children to worship, in imparting the knowledge of the historical facts of our religion and in forming Christian character through action in the fellowship. Yet Christian education will always be more modest in its claims and more realistic in its methods than an education which does not openly acknowledge God in His transcendence and in His dwelling with men. For Christian education knows that no technique can make a Christian. The knowledge it seeks is from above. Christian education knows that, however far it may take people along the road to God, He has to come from the other side and speak before they can make the response of personal faith and be numbered among those He has chosen for His own.

What share it will take in the system of public education will depend on the position of the Church in every part of the world. In some countries the Church can have as many schools as it can staff and maintain efficiently. In the lands of the younger Churches very often there is no limit to the work of the Church in this field except shortage of Christian teachers. In other countries the Church can still train teachers both for its own and for State schools. Elsewhere there are large opportunities in the use of agreed syllabuses of religious instruction. The position, of course, is not always so favourable. Sometimes the Church is threatened with demands which affront the conscience of both teachers and pupils. Religious freedom is a bigger issue in Christian schools than in church services. But the Church has still its ministry of parents and its unofficial as well as its official teachers. By them the light of faith is kept burning. If the Church is responsive to the call of God it can still offer that sense of community and summons to discipline and obedience which youth are seeking. More particularly if Christian education proceeds from a Church which is drawing together its scattered forces and healing its own divisions, it can point to Christ who is the Wisdom and the Power of God.

The Church of Christ and the World of Nations * (Section V)

In view of the tremendous international tensions caused by the formation of mutually hostile blocks of States and by the frenzy of rearmament and the general fear of an imminent war, the

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* The chairman of the Section, President Mackay, of Princeton, U. S. A., was unable, owing to other demands upon his time, to write an article for this bulletin and we therefore include this short account drawn from the discussion and from the report itself.

work of the fifth section met with very keen discussion among the members of the conference, especially among leading laymen who are themselves occupied with international problems. Of decisive significance was it, for the whole outcome of the section's work, that a belief in the One Holy, Catholic Church, the Una Sancta, as *the* foundation on which to base any Christian judgment of the international problem, found unanimous expression. A fundamental distinction was laid down between the terms « œcumenical » and « international ». It is precisely because the Church of Christ, in its thinking and action amid all the international tensions, cannot proceed from an ideal, but only from obedience to the one Creator of mankind, that the members of that Church have a contribution to make which no other approach could provide. The knowledge that those tensions and conflicts have their ultimate roots in the hearts of men, who must be born again, equips the Church quite specially to penetrate to the basic causes of the problems of human relationships, especially on the international field.

The distinction between the Kingdom of God and the international order was worked out in all clarity and with the admission that it is because of a mingling of these two great ideas that much Christian thinking disappoints and goes astray. Agreement on this point opened the way to an understanding of the inner difficulties of creating international order, which are due to the fact that in the world of nations the conflict is not only between separated States, but between separated groups of society entirely remote from one another in custom, tradition, ideological outlook and culture, and that international relations tend to be based more and more exclusively on purely political considerations. It is here that the opportunity occurs for the churches and for individual Christians to bear witness and assert their point of view in such a way as to make the various governments conscious of their obligations before God.

In working together for a common moral basis on which alone law, either national or international, can effectively be established, Christians are able to create conditions for peaceful reorganisation that are indispensable to the construction of any genuine international rule of law. The discussion and the report of the section clearly show that Christians are ready to support justifiable changes in the sphere of the international order which are periodically demanded for the sake of justice and for the creation of equality between individuals and between nations. The section surveyed the attempts already made for the creation of an international order, through the League of Nations, the Permanent Court of Arbitration and through treaties between individual States, and discussed the positive value of these various endeavours in the light of the present critical situation.

Of essential importance, moreover, was the discussion on the war problem, for it is here that any genuine international rule of law is faced with a threat of a most critical and terrible kind. Here again it was recognised that any Christian judgment on the subject must start out from the confession of the one Lord, surpassing all other allegiances, the confession of faith in the Una Sancta and in the task of the Church really to be the Church, namely a fellowship whose unity goes so deep that it cannot be destroyed by any earthly division of race, nation or class. Moreover, in facing squarely the present situation, a frank recognition was revealed of two far-reaching and irreconcilable attitudes to the war question : the one hoping to remove war from the world through the strength of the God who works in history by putting to the test men's religious and moral strength and by the exercise of free will ; the other seeing mankind so bound and constrained by sin that only the second coming of Jesus Christ can finally remove war. Deep distinctions were apparent at this point, as they were in the concrete views expressed by the different churches and their members towards the other questions examined here. And notwithstanding the general Christian agreement which prevailed in this, as in other sections, full account of such differences must be taken in the future work, for the very purpose of arriving at a common course of action. Over and above them all, however, a common sense emerged of responsibility to combat every form of the spirit of hatred and war, and all self-seeking and distrust in which war and the threatening danger of war originate.

With a clear grasp of the practical tasks immediately facing the churches, the section drafted proposals for common Christian action : condemning race restrictions and the separation of the white from the coloured races in certain churches ; demanding religious freedom as an essential element in a better international order : urging mutual support between the churches and an education in oecumenical consciousness that will lead to a real understanding between churches and nations. No illusion existed that conditions were such in the churches as to enable them to proceed forthwith on the lines indicated in the report. But the suggestions which it contained for the achievement of common Christian thinking and action represent a beginning in real Christian collaboration in the reorganisation of the international order, especially when such suggestions are born of a devotion and loyalty to the one Lord of the Church who is also the one Lord of history.

THE YOUTH GROUP AT OXFORD

Beginnings of new friendships, new possibilities of working and growing together, feeling ourselves drawn closer into the oecumenical movement, — these, rather than any definite record of achievement, remain as the impression left by the Youth Group at Oxford. That more results were not clearly formulated on paper was perhaps a disappointment to some. But more results could hardly have been registered without being untrue both to the terms of our invitation to the conference, and to the actual progress which our own peculiar composition and the time at our disposal enable us to make. In the first place, the group was a very mixed one. This was, of course, all to the good, as regards oecumenical education. But such education calls for endless patience, mutual sympathy and the ability to understand what is expressed in language very foreign (in every sense of the word) to us. And these are all qualities in which we have to grow. Some of the youth group had already had some training in oecumenical education in the World's Student Christian Federation or the World Alliance, — to others it was a new experience. To all of us, the group was probably one of the most varied in which we have found ourselves. I was the only English member of a discussion section of twenty, in which seventeen countries were represented.

We attended the plenary sessions of the main conference, and were scattered in homes all over Oxford and the surrounding countryside, so that it was impracticable to gather us together again for evening meetings. This meant that the time at our disposal for the sectional discussions, in which we really began to get into touch with each other's minds, was all too short. Moreover, many of us probably started from further apart than members of the main conference, for youth today seems often more dogmatic, less intellectually sympathetic, perhaps less practical, than older people.

These considerations should be borne in mind by anyone who may happen upon any of the written records of « findings » of the five sections of the youth group. They should not be looked on as « reports » (official reports, indeed, we were under an obligation not to produce), but simply as the notes of discussions which could be initiated but seldom pursued to a satisfactory conclusion.

But in spite of their all too fragmentary nature, the conviction remains that the discussions were abundantly worth while. We all of us probably felt ourselves convicted of our lack of charity and intellectual sympathy ; we all of us ended with a deepened respect and appreciation for other points of view, and felt we had at least made a beginning in growing towards a deeper unity (our sections of twenty or thirty were not too large for this). It has been suggested that we might have got still further if we had devoted all our time to our own discussions and prayers in the Youth Group, and had not also attended the plenary sessions and services of the main conference. But my own conviction is that whatever we may have lost in shortness of time was more than compensated by our gain in having some direct experience of the whole conference, and particularly in being able to share at first hand in that astonishing sense of unity which we found in its services of worship. For in this way we were able to realize our Youth Group as an integral part of the oecumenical movement. Our guests who visited us from the main conference often prefaced their remarks by saying how bored they were with deliberations of their own gathering and how stimulating they found the Youth Group. We learnt (I hope) to take all this with a considerable grain of salt. We know perfectly well that the real divisions of outlook in the oecumenical movement are not between youth and age as such, and that many of the older generation are a great deal more flexible and far-seeing than we are. But for most of us at least the years remain, and we have to come on and take our share in the bringing to birth of the universal church, and we have the opportunities to free ourselves for the task.

Dorothy Emmet.

A WORLD COUNCIL OF CHURCHES

The following resolution was presented to the Oxford and Edinburgh Conferences :

1. That the Conference regards it as desirable that, with a view to facilitating the more effective action of the Christian Church in the modern world, the movements known as « Life and Work » and « Faith and Order » should be more closely related in a body representative of the Churches and caring for the interests of each Movement.

2. That the conference approves generally the following Memorandum :

The new organization which is proposed shall have no power to legislate for the Churches or to commit them to action without their consent ; but if it is to be effective, it must deserve and win the respect of the Churches in such measure that the people of greatest influence in the life of the Churches may be willing to give time and thought to its work.

Further, the witness which the Church in the modern world is called to give is such that in certain spheres the predominant voice in the utterance of it must be that of lay people holding posts of responsibility and influence in the secular world.

For both these reasons, a first class Intelligence Staff is indispensable in order that material for discussion and action may be adequately prepared.

There are certain œcumenical movements, such as the I.M.C., the World Alliance for International Friendship through the Churches, the W.S.C.F., the Y.M.C.A:, the Y.W.C.A:, and the Central Bureau for Inter-Church Aid, with which the new body should enter into relationship both in order that the life in them may flow into the Churches, and that those movements may derive stability and true perspective from the Churches. The actual approach to these would need to be determined with regard to the basis and function of each.

We regard as parts of the responsibility of the new body :

(i) To carry on the work of the two World Conferences.
(ii) To facilitate corporate action by the Churches.
(iii) To promote co-operation in study.
(iv) To promote the growth of œcumenical consciousness in the Churches.
(v) To consider the establishment of an œcumenical journal.
(vi) To consider the establishment of communication with denominational federations of world-wide scope as well as with the Movements named in the preceding paragraph.
(vii) To call World Conferences on specific subjects as occasion requires.

3. That the Conference approves the establishment of a World Council of Churches functioning through the following bodies :

(i) A General Assembly of representatives of the Churches (in accordance with a plan to be determined later) of approximately 200 members meeting every five years.
(ii) A central Council of (approximately) 60 members which shall be the Committee of the General Assembly when constituted *, meeting annually, e.g. :

(*a*) Twelve from North America appointed through the Federal Council.
(*b*) Nine from Great Britain appointed in such manner as the Churches of Great Britain may decide.
(*c*) Eighteen from the countries on the Continent of Europe (to be assigned to the different countries).
(*d*) Nine representing the Orthodox Churches.
(*e*) Six representing the Younger Churches (to be appointed on the advice of the I.M.C.).
(*f*) Six representing South Africa, Australasia and areas not otherwise represented.

(One third of the representatives in each case to be laymen or women so far as possible. In the event of the number of laymen and women elected being less than one third of the total, the Council shall allot to one or more of the appointing bodies additional places up to the number of ten to be filled by laymen or women).

(iii) A commission for the further study of Faith and Order subjects to be appointed at Edinburgh and vacancies to be filled by the Central Council.
(iv) A Commission for the further study of Life and Work subjects to be appointed by the Central Council with a view to facilitating common Christian action.

4. That power be given to the Central Council to call into such relationship with itself as may seem good, other œcumenical movements.

5. That pending the creation of any new organization, each Movement shall carry on its own activities through its own staff.

6. That the Conference appoint a Constituent Committee of seven members to co-operate with a similar committee appointed at Edinburgh (*or Oxford*) to complete the details and to bring the scheme into existence.

N. B. — It is suggested that the General Assembly should approve the scheme for the Central Council, but should invite the constituents as described in section 3 to appoint the members of that Council in accordance with the scheme.

* Note. — The constitution for the General Assembly shall be worked out by the Central Council in consultation with the Churches and the national Christian organizations.

WORLD ALLIANCE

The Management Committee

(by the Rev. W. W. Judd, Canada).

After the rush of Oxford and the roar of London, Haywards Heath, with its green lanes and hills, was a temple of peace. « Elfinsward », surrounded by luxuriant trees, was a sanctuary in the midst and the chapel, rough-finished with its native Sussex beams, a simple, reverent Holy of Holies. It was in such lovely quiet that the Management Committee of the World Alliance met from July 30 to August 2 last. No group of people could have fitted into the scene more naturally. Here was a little island of Christian people, apart from the world, apart, even, for the moment, from the stress and routine of their churches, gathered to consider the way of friendship in the midst of a troubled world.

The Saturday morning devotions in the Chapel, when Superintendent Diestel of Germany led us in prayer and praise, with that uplifting hymn « Holy, Holy, Holy, Lord God of Hosts », set the note of sublimity for all the meetings. On Sunday morning a Memorial Service was conducted by Bishop Oldham of Albany, U. S. A., when he reminded us in particular of Bishop Ammundsen and others who had served so well the cause of the Alliance. A lesson from the Scripture was read by Dr. Merrill, Lord Dickinson spoke of Bishop Ammundsen with quiet, dignified words and Archbishop Stephan of Bulgaria pronounced the benediction. Later, the Bishop of Chichester gathered us for Compline and reminded us of the specific task of a World Alliance *of the Churches* for promoting friendships across the frontiers of race and nation. « The nearer we are to the Cross of Christ, the nearer we are to one another. » On the Monday morning Pasteur Lauga led our devotions. And it was with such spiritual power that the members were able to go into conference in a spirit of humility and uplift, recognizing the great gulfs between many nations, but with a sense of Christian unity.

In the lamented absence of the late beloved President, Dr. W. P. Merrill presided over a meeting at which twenty-five countries were represented by fifty-six persons. On a unanimous vote, Dr. Merrill consented to act as Vice-President until the next meeting of the International Council, with the assurance that Lord Dickinson, nearer at hand, would lend his valuable advice and help to the committee.

Pasteur Henriod, General Secretary, reported on the increased difficulties encountered by the movement in many countries today, but declared that in spite of much hostile public opinion, the fact remained that the churches were coming into a clearer realization of their responsibility to work for world peace. There was a deeper concern on the part of the churches than ever before and a growing sense of solidarity. He had found encouragement in the preaching mission in America, an experience which might well be taken up in other countries as a means of furthering the objective of our Alliance. The Christian work, he emphasised, must be seen as a work. not of men as such, bu as of the supernatural Body of Christ — the Church. Practically, the Alliance must realize itself as part of the whole oecumenical movement of the day.

Dr. Atkinson, Dr. Drummond, Pasteur Jézéquel, Professor Siegmund-Schultze and Professor Zankoff agreed in their reports as to the progressive work being accomplished in the minds of Christian people in spite of difficulties caused by political antagonism to the churches, or by materialistic movements, by the progressive tendency to secularisation, by the aggravation of suspicion against minorities, by the actual silencing of pastors in different areas. Dr. Atkinson reminded the Committee that the churches cannot detach themselves from political situations, or blind themselves to the facts of dictatorships and revolutions.

Proposals for the publication of a series of pamphlets dealing with the question of Christianity and Peace and the carrying out of the activities of the Education Commission so ably handled by the late Madame Jézéquel, were warmly supported. So also were plans for some regional conferences and for an international evangelistic campaign to be launched in cooperation with two or three National Councils on the continent of Europe. It was recommended that the Minorities Commission should give special attention to the problem of stateless persons and arrange for another expert conference on minority problems.

An important discussion occurred concerning the future relationship of the Alliance to the proposed World Council of Churches. As no final solution had yet been reached, it was agreed that the present arrangement with Life and Work should be continued until July 1938, and that the Executive Committee be empowered to carry out the necessary steps arising out of the new situation, with the understanding that the Alliance should maintain close cooperation with Life and Work and the proposed new Council, while preserving its full autonomy.

A very full discussion took place concerning the relationships of the Alliance to the « International Peace Campaign (Rassemblement universel pour la paix) ». Sharp distinctions in attitude were revealed. While it was fully recognized by the meeting that the various National Councils were at liberty to take such action as local circumstances warranted, and while it was stated that some Councils had already made working arrangements with the I. P. C. (R. U. P.), others saw danger in confusing specific Christian work for peace with pacifist movements of a distinct secular character. Finally the following resolution was adopted without opposition :

> « The World Alliance thanks the International Peace Campaign for its invitation to affiliate with the movement, but owing to the fact that the Alliance is an organization committed to work through the Churches, it cannot officially give its adherence. »

The most interesting session of the Committee was that which received the reports of the National Councils, amplified in some instances by delegates present. The Rev. Fliedner (Spain), the Rev. Fraser (Australia), Superintendent Diestel (Germany), Dr. T. T. Lew (China), Dr. Hildt (Poland), Pasteur Lauga (France), Professor Comba

(Italy), the Rev. Fallis (Canada), the Rev. Klaveness (Norway) and Professor Fischer (Austria), made vivid to the minds of those present causes of anxiety, grave church and national situations, but also grounds for hope. Perhaps the most impressive presentation was made by Dr. Lew, who asserted the growing unity of China, true to the principle set up by the late Dr. Sun Yat Sen, in spite of the most trying conditions.

The general result of the meeting among all delegates, new and old, was to impress upon them the definite task in the field of *world friendship through the churches*, and the need for the growth of the oecumenical spirit and movement among all the Christian churches.

A word should be added in tribute to the excellent organizational work of the meeting evidenced throughout by Monsieur Henriod and his two gracious assistants, Miss Marks and Mlle. Toscoz, and to the Treasurer, Monsieur Guillaume Fatio. The appreciation of the whole Committee was expressed to the Bishop of Chichester and to the authorities of « Elfinsward » and to Miss Toogood, the Lady Warden who, with her staff, had made the visit to Conference House a time of joy and satisfaction.

IN MEMORIAM

BISHOP VALDEMAR AMMUNDSEN

Address by the Right Honourable the Lord Dickinson

It was with some hesitation that I complied with the request to say a few words in memory of our late President ; for so much might and ought to be said about him that I feel incapable of doing him full justice.

Bishop Ammundsen was my friend. He was the friend of us all. He never spoke a harsh word to me, nor did I ever hear him speak one to, or of, anyone. He had the sense of humour that all pure hearts possess, and this helped him over many a rough place. We mourn him as we would mourn one of our own family. It will be long before we forget his kindly smile, his gentle voice, his persuasive personality. I am glad that one of the portraits in the booklet recently distributed to the World Alliance shows the quizzical look of paternal interest in all around him which was his most characteristic feature.

It was this quality that enabled him to be of such great service to the World Alliance. He was one of our earliest adherents. After the original meeting at Constance on the second of August, 1914, one of our American colleagues, the late Dr. Battin, travelled through the Scandinavian countries in order to enlist new members of the Alliance. In his visit to Denmark he met Professor Ammundsen whom he described in his report as a fine open-hearted man and much interested in the work done at Constance. He was of high standing in his country and his cooperation would be of much help to our movement. In the following year the International Committee was called together at Berne, where, notwithstanding that the war was then in progress, twenty seven members attended and the name of Professor Valdemar Ammundsen heads the list. Since the war we have assembled somewhere every year and he has been with us, I believe, on every occasion. It was no easy task for one who was an industrious writer, a leading University professor and, later on, Bishop of a large diocese, to travel to distant parts of Europe on behalf of the Alliance. But his heart was in the work and he gave freely of his time and labour to it.

Bishop Ammundsen was a Dane by blood and sentiment, proud of his own race, loyal to his own King, an ornament to that little country which has contributed generously to the progress of mankind. But, over and above this, he was essentially a citizen of the world. He spoke its languages ; he knew its needs and he was ready to devote his keen intellect and his untiring energy to the solution of its problems. In the memorandum upon the « Present World Situation » which he prepared last year at my request he declared his conviction that « the work for an international world order must not be given up even in the darkest hour ». « God has so loved the world », he said ; « not the religious and moral people, but the world in its rebellious state and if men were really penetrated by that love they would regard their fellow men as brothers ».

He was, himself, penetrated by that love and it illuminated all his words and actions. It enabled him to guide our discussions with tact and good temper ; it fitted him to be a mediator between the majorities and the minorities ; it made him beloved wherever he went.

God has called him away when his work was half done ; when the fruits of his labour with us seemed to be just ripening ; when we were looking to him to become our leader. Why has it so happened ? That is a question which must puzzle us, as all God's actions puzzle us. But, even though he whom we now mourn has not been permitted to complete his work, he has shown us the way. He has blazed a trail. The forest is less dense than it was and it rests with us to see that the path he has made is carried through to the goal at which he aimed. God does not mean His purpose to be achieved by any single individual, but by the human race as a whole, and in the Divine scheme for man's advancement each one of us has his place.

So, we must not allow ourselves to be discouraged by the death of our President, or by the loss of other friends and colleagues who have recently fallen in the fighting line. On the contrary, we must step into their places and call up recruits. Now, in doing this, we are undoubtedly faced with difficulties. All movements such as ours tend to become old-fashioned and new generations prefer to start afresh. Thus we see other organisations competing with us in the international field. But I do not think that we should be distressed at this ; rather should we rejoice that they are following our example. The seed sowed forty years ago has indeed grown wonderfully ; but I do not think that our task is by any means ended. It is not enough to have converted the shepherds ; we must bring in their flocks. We must go on gathering around us men and women, and in particular, the young men and women of whom there are millions in every land, within and without the churches, who long for peace and cannot see how it can be attained. It rests with us to show them that peace will only come if we loyally accept the Fatherhood of God and the Brotherhood of Man. This was the gospel our beloved President preached and we can pay no greater tribute to his memory than by carrying on his message.

Let us start at once upon this task. Let us make the necessary arrangements whereby all our National Councils may be visited within the next six months and public meetings held wherever possible. The remarkable demonstrations at Oxford and in London have given us an opportunity to renew the work which we did so sucessfully in the years succeeding the war. That war had made people think ; but in a short time they yielded to a feeling of security. Now this feeling has again been rudely shaken and the world is once more ready to listen.

I believe the way is open to us to reconstruct our National Councils ; but for this we must have the courage to go forward in the spirit for which the Archbishop of Canterbury pleaded in his appeal from the pulpit of St. Paul's. The World Alliance has the machinery ready for such an effort. It will be a denial of our Lord, the Prince of Peace, if we neglect to use it.

Sermon Preached by the Right Rev. the Lord Bishop of Albany.

« He stood between the dead and the living. »
NUMBERS 16 : 48.

A sore plague had smitten the Israelites, bringing death to thousands. Moses commands Aaron to go forth with a censer and fire from off the altar, to make atonement for the people and so turn away the wrath of God. Then the record continues : « He stood between the dead and the living ; and the plague was stayed ».

Today a more terrible plague afflicts humanity — the plague of war. Peace lovers and workers stand between the dead, the countless multitudes of every age who have been offered as a sacrifice on the altar of Mars, and the living of our own generation and those yet to come ; endeavouring to bring about at-one-ment between man and man, and man and God, and so turn away this plague from the human race. It is a momentous position.

One of that great company, our departed leader, Bishop Ammundsen, whom we are gathered to honour this morning, was a true spiritual descendent of Aaron and strove nobly to stay the plague. We thank God for the light and inspiration of such a life and pray that we may show forth our thankfulness not only in words but in deeds by giving ourselves wholeheartedly to the cause which he had so much at heart, that of world peace.

Paradoxical as it may seem, we shall not get peace by fixing attention exclusively upon it. Our very enthusiasm has often led us to talk and act as though peace were the summum bonum, the sole desideratum, forgetting that any peace that coexists with slavery, tyranny, injustice or any violation of truth and righteousness would be an evil rather than a good, since it would mean an acquiescence in moral degradation. It would be spiritual death. Peace, like happiness, is not found by direct search, but by fulfilling the necessary conditions. Peace is a result or product of a righteous society ; and our first aim should be to secure justice, liberty and righteousness, with the assurance that peace will inevitably follow. As St. Augustine reminds us : « Peace is the tranquillity that springs from order » ; and, possibly, if we substituted the word « order » for « peace », we might arrive more surely, if not more swiftly, at our goal. We have dealt too much with fruits rather than roots, with effects rather than causes, and it is high time for peace workers to become more realistic, to « dig in », so to speak, for a long siege, and strive to remove the causes of war and work not so directly for peace itself as for « those things that make for peace ».

Members of the World Alliance for International Friendship through the Churches should be saved from this error if they adhere closely to the principles of their society, which, in my judment, is fitted to render unique service to the cause of Peace. In the first place, it is a *World* Alliance, and today, Bergson notwithstanding, man must learn to think in terms of the world. Well says Senor Madariaga :

« The main world event of the twentieth century is the birth of the world. The world

did not exist before. There were empires, nations, continents, seas, « zones »... But no one knew the world. The world was born in the World War, which, as its name shows, was a world event. And now all men of sense realize that the world once born is going to grow. It is going to claim a right to its own history, its own economics, and its peace. »

We are living in a new day. Steam and electricity have drawn the nations together into such close proximity and interdependence that what affects one affects all. Narrow nationalism, isolation, self-containment are anachronisms. God made a sphere, not a hemisphere. God made a human race, not simply races and classes. « He hath made of one blood all nations of men for to dwell on the face of the whole earth », says Holy Writ, and all the events of our day are simply shrieking the truth that the whole human race must rise or fall together, that peace must be everywhere if it is to be anywhere.

Friendship is the second important note of our title, and it points the specific method that is ours. No one with even a modicum of acquaintance with history or human institutions will underrate the complexity of the problem or the many and various factors involved, such as armaments, race, national pride, trade, greed, fear, and so forth. But every single one of them is capable of solution, if only the spirit of sincere friendship exists. Just as in individual relations, all perplexing differences melt away under the solvent of brotherly love, so will it be on the larger scale. This is an orderly world, a universe, and the same laws that work on a small scale will work in the large. Our organization is not as such concerned with specific types of machinery for bringing about world peace, but rather with the spirit which evolves and inspires such machinery. To some this may seem a slow method, but it is sure, because it deals with the deep things of the spirit. If we can make this a friendly world, we shall have attained peace.

Ultimately peace is not an achievement of man, but a gift of God bestowed upon a righteous and loving race. The peace cause lags and will fail if based only on a policy of expediency or enlightened selfishness. It needs a spiritual dynamic which only religion can give. Peace workers need to be upheld by the absolute conviction that their aims are in line with the Eternal Righteousness, that in all their efforts to further this cause they are doing the will of God. Surely this is beyond the shadow of doubt. The one we worship is called the Prince of Peace. Songs of peace greeted His arrival on this planet, and His whole life and teaching no man can mistake. « Love your enemies ; bless them that curse you ; do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven ». This He not only taught, but lived, refusing to use force in any form even to save Himself from a horrible death. The Kingdom of God is peace, says His great apostle, and this was undoubtedly the teaching and practice of the early Christians. A great hero and theologian of the early Church, Saint Athanasius, looking forward, just at the time the Church was assuming important political functions in the Roman Empire, asks what advantages the world may expect from having Christianity accepted by many peoples, and answers that one advantage of which he entertains no manner of doubt is the extinction of war, which he conceives to be utterly inconsistent with the Christian religion. But the point need not be laboured. The teaching of Christianity is simply not compatible with war.

For these and many other reasons it is my matured conviction that the World Alliance for International Friendship through the Churches has a significant part to play in the cause of world peace. Its principles are basic and its very freedom and autonomy as an organization, a distinct asset. Were it exclusively the organ of any one or even a group of the many segments of our present unhappily divided Christendom, its usefulness would be distinctly limited and impaired. Thus both in its principles and organization it is uniquely equipped to render signal service to the cause of peace ; and it may even be that, by inducing the several Churches to work together in that great cause, it may make a worth while contribution to the reunion of Christendom.

Let us, then, magnify this splendid instrument God has placed in our hands and let us use it to the full. Thus shall we render highest honour to him who guided its destinies so many years and whom we honour today, not simply by felicitous phrases, or grateful memories, but by carrying forward the noble work to which he gave so freely of his abilities of mind and heart. As we verily believe him to have entered upon higher fields of service of his Lord and Master, so we rightly pray that his noble spirit may continue to influence and inspire us to deeper and more enthusiastic consecration to international friendship through the churches, with the resultant fruit of peace on earth in God's good time.

REMOVAL OF HEADQUARTERS

On October 15 the Geneva headquarters of the World Alliance were moved from 41, avenue de Champel, to 52, rue des Pâquis, the building on the lakeside recently vacated by the League of Nations. In addition to occupying beautifully

situated accommodation, the Alliance will have the benefit of closer contact with many international bodies, among them a number of Christian organisations (World's Y. M. C. A., World's Y. W. C. A., European Central Office for Inter-Church Aid, Society of Friends) which are, or will shortly, be installed in the same building.

Telephone : 28.017. Telegrams : Ecclepax, Geneva.

THE SECOND WORLD CONFERENCE ON FAITH AND ORDER, EDINBURGH, AUGUST 3-18, 1937

By the Rev. Floyd W. Tomkins

Representatives appointed by 123 autonomous churches throughout the world, from 43 countries, met in the spacious Assembly Hall of the Church of Scotland in Edinburgh from August 3 to 18 to carry on the work begun ten years before at the Lausanne Conference — the study of those questions of faith and order which now divide the Churches, with the purpose of preparing the way for unity. Many churches which were not represented at Lausanne sent delegates to Edinburgh. Nine churches which were represented at Lausanne had in the interval carried through four projects of union, and were recorded at Edinburgh as four churches : The Methodist Church of Great Britain (a union of three churches), the Church of Scotland, the Congregational and Christian Churches, U.S.A., and the Evangelical and Reformed Church, U.S.A. By confessional groups the Conference was made up as follows :

Anglican	15	bodies	70	delegates
Baptist	5	»	17	»
Congreg.	5	»	18	»
Disciples	3	»	9	»
Friends	4	»	9	»
Lutheran	17	»	44	»
Mennonite	1	»	1	»
Methodist	13	»	46	»
Old Catholic	1	»	4	»
Orthodox	9	»	20	»
Other Eastern Churches	4	»	6	»
Presbyterian and Reformed	31	»	85	»
United Churches	6	»	20	»
Unclassified	9	»	10	»

In addition, there were 84 alternates present who took no part in the discussion, a youth group of 53 and a small number of members of different commissions, a total attendance of 504. It was generally regretted that none of the delegates from the German Evangelical Church were able to come, and that the Roman Catholic Church had declined the invitation to be officially represented. — The above figures do not include the large body of registered visitors, about 200, who attended the public sessions of the Conference.

The Conference opened with a service in St. Giles Cathedral at 10 a. m. on August 3, at which the Archbishop of York preached the sermon. He emphasized the fact that the unity of the Church of God is a divine reality, our task being not to create unity but to exhibit it. « We could not seek union if we did not already possess unity ». But though we are one in our essential faith, we are also one in the weakness and incompleteness of our faith ; we have to learn from one another, meeting as fellow pupils in a school of mutual discipleship. — Following the service came the opening session. The *officers* chosen were : President : Archbishop of York ; Vice-Presidents : Dr. Garvie, Bishop Aulén, Dr. Boegner, Archbishop Germanos, Dr. Stevenson ; General Secretary : Canon Hodgson ; Associate Secretary : Rev. F. W. Tomkins.

At the afternoon session, a striking statement on the Church's Witness in the World Today was read by Dr. Henry Smith Leiper of America. The statement had been prepared by a committee under the chairmanship of Dr. Adolf Deissmann, whose lamented death a few months before the Conference met deprived the gathering of one of its strongest and most revered leaders. It was followed by addresses on the same subject by Bishop Azariah of India, Dr. T. Lew of China, and others.

On August 4, at the morning session, the members of the Conference were divided into four sections, one on each of the four subjects of the programme : 1. The Grace of our Lord Jesus Christ ; 2. The Church of Christ and the Word of God ; 3. Ministry and Sacraments ; 4. The Church's Unity in Life and Worship. The Archbishop of York, in dismissing them to their special tasks of preparing the reports on these subjects, reminded them that they were not met simply for theological discussion : they had a highly practical end in view, to find a way to union. They had to consider whether the differences that would emerge were such as need hinder the union in one visible Church of those who held the various views. Beginning that afternoon, the Conference sessions were private, to permit the most informal and intimate discussion of the four subjects. The sessions continued from August 4 to 11. A single report from each section was prepared, to be presented to the full Conference for discussion.

Each day, the sessions opened with a service and closed with a period of prayer. A special committee consisting of Dean Bate, Dean Brilioth and Dean Sperry had arranged that the morning service should be, as far as possible, according

to the traditions of the several churches. Thus, some used a liturgical form (e. g. Archbishop Antony of the Orthodox Church and Bishop Azariah of the Anglican Church) while others were informal. A book of prayers had been prepared by the Committee, and at the evening devotions the leaders generally used the responsive service of « Compline » which the book provided. On August 8 the Church of Scotland held a special service in St. Giles Cathedral for the members of the Conference, at which the Holy Communion was celebrated. On both Sunday evenings, in the Assembly Hall, there were public meetings at which selected members of the Conference bore witness to what the worship and the devotional life of their churches meant to them.

On August 13 the Conference met in full session, to consider the reports of the sections which were ready in printed form. These were revised three separate times before they were finally received, nemine contradicente, as the Report of the Conference. The last changes were all decided on by vote of the Conference as the consideration of the Report proceeded, so that at the close of the discussions the Conference was able to accept the completed Report as its approved work, for transmission to the churches for their consideration. (See p. 16).

At the morning session, August 18, the Conference expressed the spirit of unity which throughout had marked its deliberations by adopting an Affirmation of Union in Allegiance to the one Lord : « We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of the Church, as King of Kings and Lord of Lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us. » The whole Affirmation should be read, for it gives a noble expression to the spirit that permeated the Conference discussions.

A brief session in the afternoon gave opportunity to elect a Continuation Committee, and to voice the thanks of the delegates to the President and Secretary and to our hosts. Then in informal procession the delegates marched down High Street to St. Giles, where in a fitting and moving conclusion to the gathering they joined in a solemn Act of Thanksgiving, the Affirmation was read, and all joined in words of praise to God for the great experience of fellowship.

And after Edinburgh, what ? That question brings us to one of the most important acts of the Conference, mention of which has been reserved to the last. At a special business session on August 11 the Conference approved, under certain conditions, a proposal that the Churches be invited to establish a World Council of Churches, to meet every five years, under whose auspices the special work of Faith and Order and also of Life and Work should be carried on. To carry out this proposal, they appointed seven members to serve with seven appointed by the Oxford Conference as a Committee of Fourteen.

This Committee is to prepare the detailed plan and to arrange for issuing the invitation to the churches to appoint representatives to the new Council, the plan to be submitted for final approval to the Edinburgh Continuation Committee. Meanwhile, until the Council is set up (which will probably take several years) the work of the Faith and Order Movement is in the hands of the Continuation Committee, the Archbishop of York being re-elected its Chairman, and Canon L. Hodgson its Theological and General Secretary. The Committee is a very large one, in order to be representative of all the Churches that cooperated in the Edinburgh Conference. When the Council meets, it is expected that this representative function will then be provided for in the Council itself (which will consist of representatives officially appointed by the Churches) and that then the Committee can be reduced in size if desired and become the Council's Commission on Faith and Order. Meanwhile it is to carry on the work begun at Edinburgh, to provide for further study by special Theological Commissions of those questions that still block the way to unity, and, when the time is ripe, to call another World Conference.

THE 1939 WORLD CONFERENCE OF CHRISTIAN YOUTH

By recent decision of the General Committee representing the organisations collaborating in the 1939 World Conference of Christian Youth, the Conference is to be held in Amsterdam, Holland. The dates have been tentatively set for July 25 to August 3.

In the choice of Holland, it is not of small importance that all the world movements collaborating in this enterprise are represented in the Netherlands by strong national organisations. This will be especially helpful since it will be the first time that the world bodies of the Churches and the independent World Christian Youth Movements have united on a comparable scale in a common world undertaking. The organisations officially sharing in the preparations are the World Alliance for International Friendship through the Churches, the Universal Christian Council for Life and Work, the Faith and Order Movement, the International Missionary Council, the World's Alliance of Y. M. C. A., the World's Y. W. C. A. and the World's Student Christian Federation. The fifteen hundred delegates will

range in age from eighteen to thirty-five years, not more than one-third of the total number to be above twenty-five.

Following the Oxford and Edinburgh Conferences of the past summer, the Conference objective has been re-formulated as follows : « The Conference will gather representative young members and leaders of the youth work of the Churches and of all national and international Christian youth movements. It aims at confronting youth with the results of the world gatherings of the Christian Churches and the Christian Youth Movements in the years 1937 and 1938. Its purpose is to mobilize youth to witness to the reality of the Christian Community as the God-given supra-national body to which has been entrusted the message of the victory of Jesus Christ over the world's spiritual, political and social confusion ».

Although the subjects of the Conference will be within the range of themes under consideration by the Conferences of 1937 and 1938, the final central emphasis for 1939 will be determined only after a year's exchange of view with young people and their leaders in many countries. A provisional study outline for distribution to youth organisations throughout the world as a first step in preparation for the Conference, will be available by the end of 1937, on the theme : « The Christian Community in the Modern World ».

BIBLIOGRAPHY

The Churches Survey their Task. Report of the Oxford Conference. (Allen and Unwin, Museum Street, London, W. C. 1). October, 1937. Price 5/— net. 306 pages.

This report of the Oxford Conference contains an Introduction by Dr. J. H. Oldham surveying the place and significance of the conference in relation to the whole activity of the oecumenical movement, the conference's day to day proceedings of worship and study, and indicating future plans and developments. Also included in the volume are the texts of the Message to the Christian Churches and of the final memoranda drawn up by the five sections. In appendices will be found the texts of other documents issued by the conference, such as the Message to the German Evangelical Church, the Report of the Committee of Thirty-Five, and technical material (programme, officers, list of churches represented).

The Literature of the Oxford Conference

A review of *The Church and its Function in Society*, by Dr. W. A. Visser't Hooft and Dr. J. H. Oldham (Allen and Unwin, London, 8/6d net) has already been included in the June issue of this paper. That book, produced for the special purpose of the preparation of the Oxford conference delegates, forms the first of a series of volumes embodying the results of common oecumenical studies which have been in process for some years. In the course of the next few months six further volumes will be issued by Messrs. Allen and Unwin. The papers contributed to these books have reached their final form after an exhaustive exchange of criticism between collaborators in the whole process of oecumenical thinking. Each volume is highly representative of the different countries and Christian traditions. The published price is 8/6d per volume, but with a view to bringing the whole series within the reach of as large a public as possible, it is offered at an inclusive price of 30/— for the set of six volumes. The titles are as follows :

The Christian Understanding of Man ; The Kingdom of God and History ; The Christian Faith and the Common Life ; Church and Community ; Church, Community and State in relation to Education ; The Universal Church and the World of Nations.

Attention is also called to *Revelation* (Faber and Faber, London), a symposium concerned more directly with the work of the Faith and Order movement, but prepared in close association with the preparatory work for the Oxford Conference.

The Edinburgh Conference

Report of the Second World Conference on Faith and Order (Edinburgh, August 3-18, 1937).

This fifty-three page booklet is obtainable upon request from the Secretariat (Cheyney Court, Winchester, England, or 111 Fifth Avenue, New York City, U. S. A.). It contains the reports of the sections in which the conference worked and the text of the Affirmation issued at the conclusion.

Edinburgh 1937. By the Rev. Hugh Martin. S. C. M. Press, London. 100 pages. 2/—.

This popular account of the Edinburgh Conference, with its vivid, eye-witness character, very happily amplifies the official report, filling in the background on which the discussions took place, illustrating salient points in the debates with verbatim extracts, soberly appraising where progress could be claimed and where obstacles still had to be faced and re-living the moments of common devotion with which the delegates came together in St. Giles'. In these pages the whole atmosphere of the Conference is reproduced in such a way as to convey a keen sense of growth, over those two weeks, in brotherhood and understanding, in humility in the face of the ground still to be covered, and in a realisation of the urgency of getting the problem of church union vitally into the mind and imagination of the rank and file of church people.

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